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SARAWAK;

ITS INHABITANTS AND PRODUCTIONS:

BEING

NOTES DURING A RESIDENCE

IN THAT COUNTRY WITH

HIS EXCELLENCY MR. BROOKE.

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CHAPTER VI.

SEA-DYAKS—TRIBES OF LUNDU, SAKARRAN, AND SARRBAS—DYAK HOUSES—LANGUAGE, RELIGION, AND SUPERSTITIONS—THE MANANG, OR VILLAGE DOCTOR—DRESS OF DYAKS AND OF THEIR WOMEN—SEVERAL OF THEIR CHIEFS—ANECDOTE OF ONE—HEAD-TAKING—GRATITUDE TO MR. BROOKE—PIRACY OF SEA-DYAKS—ITS SUPPRESSION—DYAK LAXITY OF MANNERS—THEIR LOVE OF THEIR CHILDREN—DUTIES AND LABOURS OF THE MEN AND WOMEN—CAPTIVE DYAK CHILDREN—COOKERY OF THE DYAKS—THEIR FUNERALS, AND FUNERAL CEREMONIES.

121 In pursuance of the plan it is our intention to follow in describing the inhabitants of the island in the order in which they are best known to us, which will nearly correspond also with their relative political importance, the Dyaks next present themselves to our notice, sufficient we trust having been said to give the reader a general idea of the Malays of the coast of Borneo, and to leave on his mind a more favourable impression of the character of some of them than the nation generally has hitherto enjoyed.

101 The Dyaks appear to be divided by many customs and usages naturally into two classes, which have been called by Mr. Brooke, Land and Sea Dyaks; the latter appear to have been the more savage and powerful, the former

121 the more quiet and easily managed. Amongst the sea Dyaks the practice of preserving the heads of their enemies, anciently instituted that they might be kept

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as memorials of triumph, has degenerated, from its originally sufficiently barbarous intention, into a passion for the possession of these horrid trophies, no matter how obtained. Amongst the land Dyaks the custom still remains as it was probably at first instituted, and no wish for the possession of a head would tempt these people to take one unless it were that of their enemy with whom they were avowedly at war. These land Dyaks differ more decidedly in other particulars from those who frequent the sea, all of which shall be related in the chapter upon their customs and manners.

The sea Dyaks, or such as are in the constant habit of frequenting the ocean for the purposes of carrying off the heads of fishermen, or any other persons whom they may find in a situation not capable of defence, inhabit principally the countries lying in the interior of the great rivers Sarebas and Sakarran, with their numerous and large branches. Settlements of them, which, however, appear to differ in some measure, are also found on the Kenawit and the neighbouring branches of the river Rejang, and one tribe also belonging to this division has its chief settlement at Lundup, pronounced Lundoo in the Sarawak territory. As it is from this tribe that the following remarks are principally drawn, except where it is expressly stated to the contrary, I think it right to give the reader a just idea of its geographical position. This tribe, the name of which is Seboovoh, misprinted Sibnowan in Captain Keppel's book, came originally from the country

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situated about the sources of the western branch of the Batang Lupar river, in the direction of the lake Danau Malayu and the Pontianak river. They were expelled from thence by their enemies, and descending the Batang Lupar, established their villages on a small river named Sebooyoh, from which they are now designated. This river is situated a little to the westward of the mouth of the Batang Lupar, between it and the Sadong rivers. From this they carried on war with their old enemies of Sakarran with various success, but were finally compelled, about ten years before the new era of Sarawak, again to decamp farther westward, when they divided into three tribes, and settled in the villages they now occupy. That portion which followed the chief orang kaya of the tribe, and whose family has for many generations produced its chief, settled at Lundu, which has now become a beautiful fortified village, and from which the gallant old chief has frequently made successful expeditions against his hereditary enemies.

The river of Lundu is situated to the westward of the Santu-bong, or western entrance to the river of Sarawak: this river, which is not large, has its rise in the Sarawak territory and country occupied by the land Dyaks of Singhie. Another large village of the Sebooyoh Dyaks is established on a creek of the Sarawak river about a mile below the Malayan town; the creek is called Peduñgan, and the Dyaks are often designated as orang or Dyak Peduñgan—the men or

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Dyaks of Peduñgan. The village established here is well built, and contains about sixty families; it is not fortified in any way, though the Dyaks possess some small brass guns. The other divisions of the tribe, which are equally under the protection of the government of Sarawak, have villages on the Samarhand and Sadong rivers, but many little clusters of houses are to be found scattered about in the country near the mouths of the above-named streams, nominally belonging to the tribe, though not residing at any of the principal villages. The Dyaks of Lundu have been a pet tribe of Mr. Brooke's, on account of the heroic gallantry displayed by them and their chief on many occasions of difficulty and danger. The conduct of the orang kaya, and his assistance to Mr. Brooke in the Seniawan war, are fully detailed in the Hon. Captain Keppel's work, whom they also accompanied in his expeditions against Sakarran and Sarebas, which are their favourite places of attack, they being always anxious to revenge themselves on these people, who have caused them so much loss and trouble during their residence in their former villages.

The country occupied by the sea Dyaks on the great rivers is generally flat towards the sea, but more undulating in the interior. It is covered in many parts with dense forests, and the soil is rich and productive, so that, when peaceably disposed, they are large exporters of rice, and all kinds of fruits are abundant and very cheap in their districts. As far as is yet

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As far as is yet
known of the products, gold is not one of them, nor 135
have I seen specimens of any other metals which have
been extracted from their soil. Small paths intersect 619
the forests between the villages of all the Sakarran and [487]
Sarebas tribes, so that a constant communication is
easily kept up, and as their practices and interests are
identical, the good understanding which has long
existed between these powerful tribes of savages is
likely to be maintained, as they probably very well
know that a quarrel between them would only end in
the ruin of both, their enemies being so numerous, and
anxious to revenge upon them the many injuries they
have sustained at their hands.

Though the Dyaks generally build their villages near 361
the river for the convenience of launching their boats,
there are many of them situated so high towards the
sources of the streams as to be unnavigable from the
rapids; the people inhabiting such join the boats belong-
ing to some village situated lower down, and are thus
enabled to participate in their piratical practices. The
villages of the sea Dyaks are formed upon one plan,
the houses being, if the tribe be small—that is to say, of
about sixty families—all collected under one roof. Each 342
house has its separate door, which opens into a broad
verandah covered in by a continuation of the pitch of
the roof, and which answers all the purposes of a
street, being floored with laths of bamboo or nibong,
and on a level with the flooring of the houses. One
terrace of such buildings is often 500 or 600 fe

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342 in length, and the houses being built on very strong posts with wooden sides, and covered with atap, they present frequently a neater and more comfortable appearance than the frequently ruinous houses of the Malays. Besides the door opening into the verandah, they have on each side of their dwellings, which consist only of one room, a door communicating with the residence of the next family, so that, if it were an advantage, a person could traverse the whole length of the terrace without appearing on the verandah at all. The windows of their houses are part of the roof, which, in the construction of the house, has been separated for that purpose; it is raised and supported open by a notched bamboo or other stick, and when shut is undistinguishable from the rest of the roof. The ataps composing the thatch are not each tied to the rafters, but being bound into large sheets are secured only in a few places, so that in case of fire, by the few fastenings being cut, they are easily slid from the steep sloping roof, and prevented from adding fuel to the, without them, too inflammable dwellings.

342 462 The large covered shed or verandah above described is the place where all the in-door occupations of the men and women are carried on, and when not engaged in out-door occupations, they may be all seen here together pursuing their varied avocations; the men in preparing weapons of the chase or war, or instruments of agriculture, the women in cleaning rice from the husk, making mats, baskets, &c. As the inhabitants

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of the different villages combine to repair or rebuild them all at the same time, their houses and terraces have always an uniform appearance, and are all of the same size. In the interior arrangements of their houses the fire-places, of which there are two, are placed on each side of the principal entrance; each is formed of a kind of shallow box, or framework, of strong pieces of wood filled with clay; this is supported on strong wooden posts reaching through the flooring to the ground, and extending to the top of the house. On the clay are four or five stones of a convenient size, which serve for sustaining the cooking pot over the fire, which is placed in the space left between them, and is always of wood, a large supply of which, split and ready, is always kept dry on another framework above the fire-place, and supported by the same posts. This it is the duty of the women constantly to replenish from the trees which have been felled in clearing the ground, and which are strewed abundantly all over their farms. As the roofs are high in the centre, and slope at a sharp angle, much room in the top of the house is rendered available by the Dyaks, who erect another flooring over the one they constantly use; thus they have a large and useful loft where they stow their baskets, mats, and implements of agriculture during the season they are not in use. As may be supposed, people in their state of barbarity have little need of furniture, which for the most part is used to administer to the purposes

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of luxury. The Dyaks eat their food from the ground for a table; each having taken a portion of rice which he considers sufficient for him, this, if he be not provided with a plate, which many of them are, is placed upon a clean leaf of the Dillenia speciosa, and he dips his hand into the common stock of salt which is placed in the centre of the group. If they have flesh to their repast it is partaken of in a similar manner to the salt. They never drink during their meal, but on rising wash their hands and mouths, and afterwards take a draught of water from the bamboos, which are always kept full near the fire-place. Though they eat from the ground or floor of their houses, they rarely sit cross-legged upon it like the Malays, but have each a small block of wood about three inches in thickness, which they use as a seat by day and a pillow by night.

Around the walls of the apartment hang the gongs and other musical instruments, and such portions of their dress as they do not happen to be using, together with their spears, shields, and instruments of war. One side of the house always contains a rack, in which are placed the naked swords of the family, the sheaths hanging by their side. The doors of their houses are protected on the inside by a bar, but as pilfering is rare amongst these people, it is perhaps more to prevent intrusion when they wish for privacy, than as a protection against robbers. This is rendered evident by the doors, which cannot be fas-

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tened on the outside, being closed when they are at their farms by the mortar in which their rice is cleaned, and which always stands outside the door in the verandah, or some other heavy piece of wood being merely placed against it. The whole of their buildings, though of so substantial and good appearance, are formed and fastened together without the assistance of nails, their place being supplied by rattans and other cordage.

The language of the sea Dyaks, though altogether different in such parts as having not been adopted from the Malay, is merely a less refined dialect of the language spoken over all Polynesia, and its connexion with that of the other wild tribes, particularly those of Sumatra, is easily to be traced. It is not nearly so melodious in sound, or so copious in its extent, as the Malay, though the Dyaks do not scruple to extend it by adding foreign words whenever they find it necessary, so that a great portion of the words of their vocabulary are from the Malay: the intercourse, which has been generally friendly, between the two nations has also encouraged this adoption of foreign terms. Specimens of their language are given in the work of Captain Keppel, from the vocabularies of Mr. Brooke, and as I can vouch for their correctness, it is not necessary to repeat them here. The different tribes into which the sea division of the Dyaks is again separated have each dialects, which differ in a trifling measure from that generally spoken, but as far as I

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have been able to learn, not nearly so much so as amongst the land Dyaks, and never so much but that the tribes belonging to this division, situated most distant from each other, are prevented from the most free communication. This greater similarity of dialect amongst these many villages, than prevails amongst the land tribes, may easily be accounted for, by the greater friendship and intercourse which has subsisted perhaps from the time of their separating from each other: as far as is known, at no period of their history were they ever at war with each other, but were always the foes of the Kyans and land Dyaks in their vicinity; the land tribes, on the contrary, appear always to have been at war with all the tribes in their neighbourhood, which, though perhaps they did not cause the yearly average of a single death, effectually prevented all friendly communication.

The religious observances of these people are very little known, but in their state of civilization it cannot be supposed to extend beyond a few superstitions and belief in spirits of woods and mountains; their chief deity is called Batara, a pure Sanscrit term for God, but this appears to be the only relic left them of their former intercourse with the Javan Hindus, who seem never to have possessed so much influence over the sea Dyaks as over the land tribes, none of the peculiar Hindu customs of these latter obtaining among them. The doctor and priest of the village, who is termed manang, is a very curious and mys-

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terious character, and I have not been able to learn 756
that a similar functionary exists amongst the wild tribes of the other islands, but as far as my inquiries in Borneo are concerned, the curious practice of priest-craft which follows is peculiar to the sea Dyak tribes. The manang is a person of great consequence in the 755
village, all diseases being brought to him for cure; to perform this, if the disease be internal, he calls together all the friends of the sick person, and by making, with the assistance of others playing on gongs and tom-toms, a deafening noise, sufficient to kill a person in ordinary health. He pretends to converse with the spirit which troubles the afflicted person. This method of treating diseases is not very conducive to the restoration of health, but if the strength of the person is sufficient to bear him through, it is well; but should he die, no blame is attached to the manang, but it all devolves upon the malignant spirit, who is certainly not so black as, on these occasions, he is painted.

I have not been able to hear correctly whether the 784
pamali, or the taboo, hereafter to be described, is practised on these occasions, but as it is an institution anterior to the introduction of the Hindu religion on the west coast, I should suppose it here to be practised with the same rigour as amongst the land tribes.

But to return to the dress and habits of life of the 756
manang. He is generally old, and rich from the many 838
presents and payments made to him by those who require his services: his dress precisely resembles

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that of a woman, wearing no chawat, or waistcloth, as the men, but the bedang, or short dress of the other sex, hereafter to be described, together with the appropriate ornaments. Not satisfied with the assumption of the dress of the women, the manang, the more to resemble them, takes unto himself a husband, who is generally a widower having a family, and who, in expectation of inheriting the manang's property, is glad to comply with his caprices: he is treated in every respect as a woman, and does not go to war with the men; he sees little of his husband, and the fact of calling a person by this name appears only to be necessary to render his assumed character more complete. I could never learn any thing of the history of this curious institution from the Dyaks themselves, they declaring they knew nothing of it, and merely saying that it was an old custom, and laughed with us at its absurdity: perhaps it originated in persons of natural imbecility, being compelled by the tribe to assume the garb and habits of women, and thus have become through time a custom followed by men who were apparently in every respect fitted for the ordinary intercourse of society. I do not know whether they are brought up to this profession, but I rather think that they enter it after having attained a considerable age. I never saw any one who had a wife or children of his own, though they might have perhaps been married while young; they are permitted to adopt the children of other people, and this they frequently do.

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Perhaps they only become manangs after having proved themselves incapable of becoming the fathers of families, but I am not inclined to believe that such is the case.

In general appearance the sea Dyaks have the advantage of the Malays and land tribes, being of a higher, though still short, stature, well made, and with limbs of excellent proportions; a subdued and calm, but resolute air; an imposing carriage, walking with a light and graceful step, and peculiarly self-possessed bearing; these qualities impress the stranger more favourably than the smaller stature, less elegant figures, darker features, and more cunning expression of the countenance of the Malays.

The dress of the sea Dyaks is very simple, the principal article of it being the chawat, a long, narrow cloth, which passing several times round the waist, and being brought between the thighs, has its broader and ornamented ends hanging before and behind to the knees. The ends hanging thus have very much the appearance of broad tails at a distance, and when these are made of the inner bark of trees, as is frequent among the land Dyaks, might easily suggest the idea of tails; and we consequently find that a race of men with these appendages inhabiting the interior is a notion very prevalent along the coast. In ordinary weather, and when about their usual occupations, the chawat above described is their only clothing, but in wet or cold days they wear a coarse jacket of cotton,

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coloured brown; these jackets and chawats are manufactured by the Dyaks of Sakarran and Sarebas, as are also the cotton bedangs of the women, and in times of peace they form an article of export to all the tribes of the neighbouring countries, the natives of none of which manufacture them for themselves.

A war party, or individuals of the Dyaks of Sakarran and Sarebas, are immediately recognised by the members of the other tribes by the abundance of their brass ornaments, and particularly the number of rings in their ears, the outer cartilage of that organ being pierced with holes along its edges for its whole length for their reception: the hole in the lobe of the ear contains the largest and greatest number of these ornaments, three or four being frequently found in it, sometimes equal to three inches in diameter. The whole number contained in each ear of the Dyak varies from six or eight to fourteen, and in young men, occasionally to eighteen; these gradually decrease in size towards the top of the ear, where they are very small. Other ornaments of brass-wire are distributed in profusion about their persons, particularly on their legs and arms; these latter are frequently covered with numerous rings of very strong brass-wire about an eighth of an inch in thickness, the elbow joint is the only part left bare, and it is frequently adorned with a large white bracelet made of the kima-shell; occasionally these rings of brass are flattened and stamped in various patterns, but the more general taste is to leave them round and

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plain, taking great care to keep them highly polished, One would think that the necessary weight of so much brass would be an inconvenient and cumbrous burden, but habit, and the taste for finery, soon reconcile this people to the load, and having been inured to it from their earliest infancy, they do not feel it so much as strangers would necessarily do. Large rings of this wire also adorn the legs of the young men from immediately below the knee to the middle of the calf of the leg, and on their necks strings of the teeth of their enemies, and of bears, panthers, and other wild animals, are their favourite ornaments.

In peace, their head-dress is a handkerchief, or a piece of the inner bark of a tree, dyed of a bright yellow, and is so disposed that its ends stand up from the forehead; their hair is cut in such a manner as to give to their features the most savage-looking appearance, being shaved from that part of the head near the temples in an arched form, so that the ends of the two arches meet in the middle of the forehead in a fine point: the hair is cut short in front, but left long and flowing behind. In war, they wear jackets of a thicker texture, which are also padded with cotton to such a thickness as to enable them to resist the blow from the point of a wooden spear. Their head-dress on these occasions is a kind of fillet, about two inches broad, made of red cloth ornamented with very small white cowrie shells, or beads, worked into different patterns; from these fillets rise feathers of different kinds of birds, but

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the white tail feathers, each having a broad black band across it, of the rhinoceros hornbill, are preferred; they have no covering or protection for their thighs or legs, but leave them as on ordinary occasions; their parang, or large chopping knife, is suspended from their left sides, and another string supports on the opposite side the little basket which contains their sirih leaves, betel-nut, and lime, for chewing; these are placed in little cases of bamboo ornamented with brass or silver, and very much carved, but after a very rude manner. A similar bamboo case, and which is generally also carried in this little tambuk, or basket, contains their tinder, flint, and steel; a long knife is generally attached to it.

The women of these tribes are, like their husbands and brothers, short in stature, generally more stoutly made than the Malay women, and with well-developed figures; they are very much fairer than they, or even than the men of their own tribes: while young many of them would be thought very pretty, but soon, from their hard duties and other causes, they become stout and plain, and when old are frequently very ugly. When brought up amongst the Malays they continue much longer in their prime, and are generally thought prettier than the women of that nation: their hair, though naturally as good, from want of care and cultivation never attains such length and profusion amongst those who reside in their own villages, though in circumstances which give them time for the adorn-

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ment of their persons it attains equal length and luxuriance.

They are, like the men, fond of ornaments of brass or silver, and display them liberally on their persons; their principal article of dress is the bedang, a very short petticoat of their own cotton fabric of a coarse texture, and dyed of various patterns, but always of a brown or black colour. This scanty garment reaches from the hips to the knees, and is sustained in its position by being tucked in and fastened by a belt of fine brass chain-work, with a clasp, which encircles it; amongst those tribes that are richer than others, silver chain is often substituted for brass, and amongst the poorer ones, split rattans, coloured, or black, are frequently used: above and round this belt, and the upper part of the bedang, are innumerable folds of chain of brass, silver, and rattans, and when the wealth of the individuals will admit of it, strings of small silver coins are employed.

Their necks and breasts usually support numbers of folds of the same materials, with the occasional addition of beads; but these they do not so much esteem as the Dyaks of the hills: their arms are adorned with bracelets of silver very neatly made, being formed of thin plates of a broad and convex shape, so that they stand out from the arm; they have the patterns stamped upon them from the inside, and wear them from the wrist up the arm to the elbow, eight or nine in number; they do not, like the women of

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some other tribes, wear brass-wire above the elbow joint. The women of the Sebooyoh and other tribes wear in their ears ornaments of gold or silver, which are of such an extent of surface as entirely to conceal that organ: like the bracelets, the pattern is stamped upon them from the back, and the thin plate is soldered to a small tube which passes through the hole pierced in the ear, and is fastened by a nut in the manner of the more elegant ear-ornaments of the Malayan women before described. When about their household employments, these ornaments and this dress are generally worn by the females, but when they pursue their out-door duties a jacket similar to that of the men, but of a little finer texture, envelopes the upper part of their persons, and protects them from the thorns of the jungle. In the house they wear no head-dress, but abroad a large hat, made of coloured rattans very finely woven, protects them from the weather: in size it approaches that of the market-women of Bruni, but is more peaked at the top, and of a much more elegant appearance.

From the little friendly intercourse between the town of Sarawak, and the Sarebas, and Sakarran Dyaks, I have not been able to collect such accurate details as I could have wished respecting the government established amongst the people of these rivers, which differs considerably from that of the hill tribes, and more nearly approaches that of the orang Kyan, to the eastward of them, in many of their institutions.

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The sea Dyaks appear to form a connecting link between the land tribes and the Kyans, showing that they are all of the same family; and, perhaps, these three great and distinct divisions are but the descendants of three different emigrations at periods remote from each other, and when peculiar causes might have altered, as we now see them, the characters of each. All the tribes of Sarebas, though each has its particular chief, acknowledge in war the authority of the orang kaya Pa-mancha; but it does not appear that, excepting when his orders and instructions agree with their own wishes, the petty chiefs, who command their own boats and the people of their own villages, pay particular attention to them, but still they always look up to this old man—who has distinguished himself by his bravery—with respect, and his opinion possesses great weight in their councils, more particularly, as, from his sanguinary nature, and the long practised custom of taking heads, his store of which he is always anxious to increase, the counsels of peace are seldom those he offers to the nation.

In Sakarran they have several chiefs of great authority; that part of the country which lies nearest to the sea is under the authority of one head chief, named Gasing: he is a man in the prime of life, a very sensible and fine-looking fellow; and is, I believe, anxious to be at peace with the English, but finds it impossible to control his followers, and the other chiefs of tribes, who are of a different opinion. At a council, which met at the junction of the Sakarran

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619 and Batang Lupar rivers, an embassy sent by Mr.
643 Brooke from Sarawak in the end of 1845, I heard
648 this man declare, before several chiefs and many people, that he would with his own hand kill the first who committed piracy on the ocean, or in any way departed from the wishes of Mr. Brooke; several other chiefs asserted the same, but we afterwards heard that they were compelled ultimately to join the war faction, by their people deserting to the villages of the interior, whose chiefs were all of the opposite party.

648 Gasing, in this part of the Sakarran country,
643 is acknowledged to have very considerable influence, if he has not lost it by his advocacy of peaceable measures. Under him is a chief named Bulan, or
643 the moon; he is called the war-chief, and directs all
701 the operations at the encounter of a hostile fleet or on
648 the attack of a village. He appeared to us a man of but little intellect, who had attained his rank by nothing but his bull-dog courage. During the council above mentioned, he sat without taking the least notice of the proceedings, and, as soon as it was over, came to our boats to solicit cloths and handkerchiefs as presents. This man once led an attack against Banting, the village of the Balow Dyaks, allies of Sarawak, while his son and nephew were in our hands; so that judging, as he must have done, that his son and nephew would be put to death by the Europeans, he must have made up his mind to sacrifice them to his passion for heads.

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His son and nephew had been sent to Singapore at Mr. Brooke's expense, and at their own request, during the short interval of quietness, which occurred after the peace above mentioned; they had received from Mr. Church, and other gentlemen of Singapore, much attention and many presents, and were about returning to Sarawak in the schooner, when their relation broke the peace by attacking our allies. They were very much afraid that we should revenge ourselves upon them, but, as may be supposed, they were sent back to Sakarran, with all their valuables, unharmed. Though the effect of this generosity, and of the general conduct of the government of Sarawak to these people has not yet been visible, it is doubtless working, and must soon appear; and, though such a savage as Bulan can, perhaps, never be affected, there is a strong party favourable to the English rising in their tribes. 648

Besides the two principal chiefs above named, they have one called Lingie, who is designated the trading chief, and who appears to have the regulation of the commerce of the river. This man has given several proofs, at the risk of his life, of his anxiety to prevent war between his river and the settlement of Sarawak: on one occasion he came, pulling night and day, in a small boat, at Gasing's request, to inform Mr. Brooke that a fleet of eighteen boats was going to descend the upper part of the river on a cruise: by his information they were all captured. The com- [643 439]

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648 mander of the fleet heard that he had gone to give this intelligence, and followed him for about fifty miles; if he had been caught, his life, with that of his people, would have been sacrificed to his anxiety to maintain peace.

In several conversations I have had with Lingie he has painted, in striking colours, the benefits which would arise to this great agricultural country from the preservation of peace, and the miseries entailed upon them by being at war with Sarawak, which prevents them bringing their padi and bees'-wax, cloths, &c., to market, and supplying themselves with salt, which is almost as necessary as rice to the existence of a Dyak, and their supply of which, being all obtained from the coast, is easily, and generally, stopped on their rupture with the Malayan powers. This man related to me an anecdote of himself, which, notwithstanding the defence they made, proves the actual fear in which they held the force under Captain Keppel. Lingie was in his house cooking a pot of rice (his wife and family having been previously sent into the jungle for security, together with those of the other men inhabiting his village), and listening anxiously for information of the English force, which had attacked the town of Pa-mutus, and which Sereib Sahib, who defended it, had assured the Dyaks could never be taken by the orang putih, or white men, when a gun, discharged below his residence on the river, informed him that Pa-mutus was

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taken, and that the English were ascending the stream. Alarmed by the report, he seized his cooking pot and rushed out of the house, the door of which he reached in time to see his friends and followers scampering off to the jungle for protection; he lost no time in imitating their example, with his rice-pot in his hand; and so great was his haste that his chawat, or cloth, having become unfastened and fallen to the ground, he rejoined his companions in a state of perfect nudity, not daring to stop to pick up his fallen covering. He told me that he was not ashamed to confess himself afraid of the English, on account of their fire-arms, but that if swords and spears were their weapons he would not mind them so much.

Besides these three principal chiefs of the Sakarran Dyaks, each village has its head, who, in the general council of the nation, has an influence proportioned to the individual character of each one. Of these a fine young man named Mata-hari, or the sun, has already distinguished himself in their piratical expeditions, and is a general favourite with their tribes. No other chief is allowed to interfere in the government of these villages, their internal management being left entirely to a council of the old men, by whose advice the orang kaya generally guides his conduct.

As the interior of the countries of Sakarran and Sarebas has never been visited by Europeans, excepting on hostile occasions, we have no means of judging of the number of villages it contains; but according to

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the best native authorities, they are more numerous and thickly inhabited than the villages of the poor, and till recently oppressed, land Dyaks, many of whose women and children have been taken from their homes, and now swell the number of these tribes of their enemies. Having always preserved peace amongst themselves, these two powerful nations have been able to preserve their country from invasion, and to inspire terror wherever they carried their arms. The only exception to this appears to be the Kyans, who have always been able to repel the invasions of these, who, amongst the weaker tribes, have sustained, from their uniform success, the reputation of a courage which they suppose themselves to be incapable of withstanding.

The passion for head-hunting, which now characterizes these people, was not formerly so deeply rooted in their characters as it is at present, and many of the inhabitants of Sarawak have assured me that they well recollect the tribes first visiting the sea with that ostensible and avowed object. In a limited extent the custom is probably as ancient as their existence as a nation; but though other tribes appear to be equally addicted to the practice, there can be little doubt that it is a corruption of its first institution, unless, as Forrest says of the Idaan of the north of Borneo, they consider human sacrifice the most pleasing to the divinity, and lose no opportunity of presenting it; but having conversed with the Dyaks frequently respecting this practice, they gave no such reason for it, and merely

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accounted for it, in their usual method, by saying, that it was the adat ninik, or custom of their ancestors.

The Malays themselves, who now frequently feel its bad effects upon their persons and nation, have been in a great measure instrumental in encouraging this barbarous practice. During the prevalence of the Arab power in Sadong under the Sereibs Sahib, Muller, and their relations, and the misrule of the chiefs of Sarawak during the ten or twelve years previous to Mr. Brooke's arrival, these unprincipled chieftains found the practice of head-taking amongst the Sakarrans might be made serviceable to their interests. The poor hill Dyaks, who had been previously protected from the ravages of the fierce Sakarrans only by the Malays residing between them and their foes, and having been robbed of every thing calculated to excite the rapacity of their rulers, made an effort to save their wives and daughters from the slavery which threatened them, by concealing themselves in the jungle. The Sakarran Dyaks were then called in by the extortionate and foolish rulers, and, assisted by a party of Malays with firearms, generally found the hill Dyaks an easy prey. Thus an opportunity was presented to them of acquiring abundance of victims, whose heads the Malayan chieftains allowed them to retain, while they took all the plunder, and shared the slaves. In these expeditions, several of which occurred annually, the greater part of the Dyaks of Sarawak and Sadong were attacked, their men and women slain and decapitated

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under the most cruel circumstances, and the virgins and children were carried by their parents' destroyers into captivity. Those who, by concealment, had succeeded in escaping the sword of the oppressor, from their hiding-places beheld the flames consume their remnants of property and their villages. It can easily be imagined after this account of their sufferings, which might easily be swelled by an enumeration of horrors common to civilised, and many peculiar to barbarian warfare, with what pleasure they hailed the return of peace, which Mr. Brooke's arrival promised them; and the gratitude they now feel, and the affection with which they regard the man who saved their residue from starvation, slavery, and death, is equal to the sufferings from which his humanity delivered them; and the only fear which has hitherto, since the establishment of his government, alloyed their happiness is, that any accident should interrupt the protection they have hitherto received; but now they have gained so strong a hold upon the sympathy of the generous British nation, there is little prospect of this fear being ever realised.

By such encouragement the sea Dyaks have been confirmed in the practice of head-hunting, and taught to consider the divided and weaker tribes of the hills their natural prey. It is difficult to conceive how their rulers could have been so blind to their own interest, as so to oppress the people from whom they gained their revenues and subsistence, and for the sake of

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a trifle more at one time than they were in the custom of demanding, to destroy their only hope of a future supply. Perhaps the Arab Sereibs, whom Sir Stamford Raffles in describing truly says, "hold like robbers the offices they obtain as sycophants, and cover all with the veil of religious hypocrisy," thought that after they had destroyed the land tribes, they would subsist entirely by piracy on the part of the sea Dyaks, and by their piratical relations with the Soolu and other nations who frequented the coasts and bays of their territories. Pa-mutus in the Sakarran river was the scene of their overthrow, and though the Sereibs were not taken, the principal of them, Sereib Sahib, has since died, and the remainder, scattered about amongst the tribes of Sarebas and Sakarran, are in a great measure the cause of the bad conduct of these tribes. At the capture of the eighteen boats formerly mentioned, three of them were present, and fled in such haste to the jungle that their gold ornaments and fine clothing fell into the hands of the Balows.

As these Dyaks constantly retreat before a superior enemy into the jungles and fastnesses, it has been found almost impossible to bring their forces either on shore or at sea to a general action. Could their fleet be once caught in a bay, or other situation in which European sailors could teach them the fatal effects of grape and canister, they would be careful in venturing again to disturb the peaceful navigation of the sea. From the lightness of their

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648 721 construction, their swiftness, and their light draft of water, they are always able to evade the boats of our cruisers; but should it be found advisable on the establishment of Labuh-an, to reduce these people, who are now—no less than the Lanuns and Soolus, though in a narrower sphere—the terror of the coast, they can be easily and effectually blockaded, and thus soon reduced to quietness. At present, though they have seen the gallant Captain Keppel in their river, and at their own doors, they have no adequate idea of our power, and fancy, as they have frequently committed piracies since they were last visited, with impunity, that no further notice will be taken of them. It is to be wished that they may soon find this an erroneous notion, and learn, though circumstances may for a time prevent their punishment, that the trade and interests of civilised nations cannot be interrupted with impunity.

So difficult is it at present to induce them to leave off, as a body, their piratical habits, that though the first act of Mr. Brooke in the country, even before he assumed the government of Sarawak, was to turn back a fleet of ninety boats which had been invited by the rajah to attack a land tribe, they have frequently since had the ignorance or impertinence to request his permission to destroy towns and villages under his protection. Their first act of piracy since the expedition of the 'Dido' was to send out the fleet of eighteen boats, previously mentioned as having been captured by our allies, the Balow Dyaks. This

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occurred in October, 1845. In November the late Mr. Williamson, then Mr. Brooke's secretary, was sent to them accompanied by a considerable force, and having with him the Balow chiefs. They were met at the Malay village, at the junction of the Sakarran and Batang Lupar, by Gasing, Lingi, Rantap, Bulan, and other chiefs of Sakarran, and a treaty of peace was agreed upon, a pig being killed, as is their custom. This, however, was not long observed. In March, 1846, a large fleet, led by Bulan, the war-chief of Sakarran, attacked the village of the Balow Dyaks, and killed thirty-five persons, though they had some Malays in the place, and one or two small guns, which were taken. The success which attended this expedition was on account of their having surprised the village when the men were all absent at the farms. During the past season, the Sambas and Sakarran Dyaks attacked one of the kampongs of Kalkeka, the next considerable river eastward from Sarebas, and in the government of the Dattu Patengi Abdulraham, of Serekei, who, however, assisted by a force of the Kyans who inhabit the interior of his country, so amply retaliated, that upwards of fifty of the people of Sarebas were killed or taken captive.

On another recent occasion the son of the old Orang Kaya Pa Mancha, the principal chief of Sarebas, was slain by our Dyaks, who accompanied a fleet in search of these pirates, and this has given them another opportunity of swearing to possess themselves of the

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head of the Rajah of Sarawak, and annihilating his settlement. A stage for drying the much coveted head has been accordingly erected, and one of their rare and much valued jars has been prepared for its reception.

At the attack on the Balow village, in the height of their excitement, Bulan is reported, with others, to have called out to the assailed, that his only wish was that a steam-ship, of which in reality they have the greatest possible dread, might heave in sight, as he would then have the pleasure of showing the Balow people how he would treat their friends, the English, previously to taking their own heads. A similar cry, taunting the Princes of Borneo with their relations to the English, was raised at their unfortunate massacre, and the arrival of British ships was in the same manner spoken of in derision; but on Admiral Cochrane's appearance in the river they quickly retired from their forts. It has been before stated, that while the taunting expressions above recited were used by Bulan, the son and nephew of this thoughtless savage were in the hands of the English: he is reported to have said, when reminded of this circumstance, that his sons were clever in the jungle, and that he trusted to their making their escape as soon as the news reached Sarawak.

Though from their friendly intercourse with the Malays they have adopted some of the customs, and have borrowed considerably from the language of that

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people, they have not introduced polygamy, or, with the exception of slavery, any other of their reprehensible practices. The ceremony of marriage, as far as I have learnt, is very simple, and consists merely in the persons, who have previously agreed upon the point, living together, and a feast being made on the occasion to which all who choose may repair. Their marriage feasts, like all the others, usually end in the whole of the persons assembled becoming intoxicated with a fermented beverage which they make from rice, and which they affirm they were taught by the Chinese. The state of morality amongst the Sakarran and Sambas Dyaks is strangely more lax than in any of the other tribes. It is affirmed, and they themselves have frequently told me, that it is the common custom for the unmarried women to have amongst the similarly situated of the other sex, lovers to whom they are liberal of their favours: this proceeds with the knowledge and consent of the parents for some time, but if the girl should prove pregnant, the father of the child must take the mother for his wife; but if the connexion should long continue without the attainment of this desired result, the acquaintance is discontinued, and they each seek new sharers of their loves. Should they not be constant to each other during this stage of their intimacy, the offence, though public, never becomes an occasion of scandal to either person concerned, and nothing is said of it except, perhaps, by the one who has been deceived.

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837 Though virtue before marriage is thus little respected,
684 faithlessness after the marriage feast has taken place is a grave and serious offence in which the whole village is concerned. I believe it is punished by fine, but the offence is of such rare occurrence that no person to my knowledge ever incurred the penalty. The
836 license granted to the young women appears amongst these people only to extend to their own nation, but it is probable, and in fact certain, in some tribes, that their favours are liberally extended to the Malays, should any happen to reside in their vicinity. This laxity of manners has been carried so far, that I have been assured that should a chief, or distinguished warrior of another tribe, travelling through the country, rest for a night at a village, it is a necessary part of their hospitality to provide a girl for his companion; but my information on this particular is derived from
[171] the Malays. I, however, think it correct, as a similar custom is always followed by the Kyans.

581 The promiscuous intercourse between the unmar-
842 ried of the two sexes above described is a curious institution, and not known to the hill tribes. From the father of a child being compelled to marry its mother, and from their never being known to have any reluctance to do so, it would appear to have been originally practised as a precautionary measure arising from their fear of not becoming the fathers of families, which the Dyak would consider the greatest possible misfortune, though, from the facility with which they

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can separate, but which they seldom avail themselves of, such a practice would not seem necessary. All the Dyaks are exceedingly fond of their children, and proud of their families in proportion to the number of them. The curious practice of sinking their own name on the birth of the first child, and being afterwards denominated by its name with the prefix of the particle Pa, is strongly illustrative of their family pride. The Pa placed before the name of the child is a contraction of the word bapa, and gives a stranger immediately to understand that Pa Such-an-one is the father of children. Thus the chief of the land Dyaks, who is, or was, named Nimūk, is called Pa Jaguen, Jaguen being the name of his eldest child. This curious custom is also mentioned by Mr. Marsden as being prevalent among the inland tribes of Sumatra. The term Ma, a contraction of the word ama, is mother, and is also occasionally used as a polite method of designating the mother of a family; but they are always called in the village by their own names. It may be observed of this custom, that, should the eldest child be dead, or lost, having become a slave to the enemies of the tribe, the parent is called after the next surviving one, or the next in seniority which remains with him. Thus Pa Jaguen was called Pa Belal until his daughter Jaguen was restored to him from Sakarran slavery by the assistance of the Rajah of Sarawak. I have had frequent proofs of the love they bear their children, and the longing with which they desire the

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842 return of such as have been carried into slavery. Mr. Brooke has been the means of restoring many of those objects of their solicitude by his negociations with the Sakarran and Sarebas Dyaks, although this has not been accomplished without a large pecuniary sacrifice: the gratitude they show for the happiness he has conferred upon them has amply repaid him for his liberality. The girls are equally the objects of the tender care of their parents with the boys; and though, in their prayers, the Dyaks always ask for male children, the females, who are nearly equally useful to them, are not treated with less kindness, and are never neglected. Amongst the sea
342 Dyaks are no houses erected, as of the hill tribes,
884 to be hereafter described, for the reception of the
513 unmarried men; but though they are supposed generally to sleep in the verandah of the village, the interior of the houses is not denied to them.

462 The duties of the women are various and numerous; though the whole care of the house devolves
512 upon them, they are not exempted from participation in the labours of the field. They always rise before day-break, and, if it be the season, accompany their husbands to the farm, carrying with them their breakfast of rice which has been previously cooked; but as they generally have a hut at the farm, they often cook their rice there. Their labours of husbandry consist in clearing away the brushwood, while the men fell the larger trees, in sowing their padi

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seed, and weeding the plants after they have sprung up, and in collecting the harvest when the crop is ripe; this, as the padi seldom all ripens together, is a tedious and laborious occupation, as they have to cut off each ear, or head of the padi, separately. They generally return to their houses half an hour before the men, who arrive at dark, so that they may have their plain and simple food prepared for them; this seldom consists of any thing but rice and salt, except when their traps are successful in procuring them better fare. Though they have numbers of fowls, pigs, and goats, about their houses, they seldom kill them excepting on occasions of general festivity. When they can afford to purchase salt fish from the Malays, they much prefer it to animal food.

Nor after the harvest has been gathered, and the labours of the farm have for a time ceased, are the women allowed to be idle; they have constant employment in making cloth of the cotton, as already noticed; fine mats of rattans worked into pretty patterns; baskets for the next season, made of split and coloured rattans, which they carry on their backs, suspended by a band which crosses the forehead; clearing padi from the husk, so that it may be brought to market as rice, or preparing it for their own use; these, together with their household duties, attending to their children, and carrying wood and water for their families, fully occupy their time, and the cheerful alacrity with which these are all undertaken by them, is alike

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462 pleasing and instructive to the beholder. But while so many employments and labours fall to the lot of the women, the men, unlike those described as the inhabitants of the South Sea, and other more eastern islands of Polynesia, do not dissipate their time in debauchery or indolence, but are equally active and industrious with their weaker helpmates. The heaviest labours of the farm, the management of their trade with the Malays, building and repairing their houses and boats, making their implements of husbandry and war, employ all the time remaining from their expeditions of hunting and piracy. It is very probable 567 that, from the number of slaves in their possession, the sea-Dyaks, particularly those of the Sarebas and Sakarran tribes, do not personally labour so heavily as those of the hills; this may account for their finer appearance, which has been constantly observed by the residents at Sarawak. Not being stunted by hard [142] work, and frequent scarcity of food, their limbs more freely develope themselves than those of the poor and hitherto oppressed hill-Dyaks, who, having lost their only assistants by their children being carried into captivity, where they perform for their enemies those services which had otherwise assisted them, are compelled themselves to toil from day to day for the subsistence of such as remain, and to endeavour to procure money to purchase back the absent. The slaves of the sea-Dyaks do not in general appear to be hardly treated, as in their wars only such as

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are young are taken captive; these, after living with their captors for some years, lose the remembrance of their families, or, perhaps, only recollect that they were destroyed, and consequently fall into the customs and practices of the people amongst whom they live, and from whose power they soon lose all hope of deliverance. In many instances children, who have been taken from the land-Dyaks, become so endeared to their conquerors, that these latter adopt them as their own, and they are then admitted to all the privileges of the free-born of the tribe, and inter-marry with the sons and daughters of the other inhabitants of the village. Instances are not uncommon when children thus treated have forgotten their parents, and expressed, when the opportunity of returning to their tribe has presented itself to them, an unwillingness to avail themselves of it, thus causing to the parents who had so tenderly cherished the remembrance of them, infinite agony; but, when they have once arrived at their native village, and experienced all the kindness of parental affection, these impressions soon wear away, and they are always finally glad that they had been restored. In the villages the slaves are not distinguishable from their masters and mistresses, as they live all together, and fare precisely the same, eating from the same dish, and of the same food; this, as has been before observed, is principally of a vegetable nature, though no superstitious observance prevents them from partaking of

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the flesh of animals, as amongst the inland tribes. Nearly all the beasts of the forest are eaten by these people, even monkeys, alligators (if small), snakes and other reptiles are esteemed. Like the French, they regard frogs as a delicate dish, and bestow considerable pains in procuring them: their rice is cooked in brass or earthen pots, called priuks, which they purchase from the Malays; and plates of English manufacture have recently become very general among them. They eat from the plates with their right hand, compressing the rice (which is not cooked dry as that of the Malays) into a ball of convenient size. They know no way of cooking flesh but by boiling it, which they do in bamboos, having previously cut the whole animal into small pieces.

I once saw some Dyaks roasting a monkey, but did not stay to observe whether they did not boil it afterwards, as they generally partially roast these animals to free them from the hair. They have very little idea of flavouring their food except with salt, though they sometimes employ chilis, or small capsicums, turmeric, and ginger for that purpose. The Sebooyohs, who have lived more intimately with the Malays than the other tribes, have very much improved upon their cooking, the methods having been copied from their Mahometan neighbours. As they have no occasion for fire except for the purposes of cooking, their houses have no chimney, and the little smoke which is created finds its way through

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the crevices of the roof; and, as they rarely, with the exception of the Sebooyohs, who affect Malayan habits, indulge in the luxury of mosquito curtains, the smoke is rather beneficial than otherwise, as it protects them in some measure from the attacks of these tormenting insects, which, though not numerous in the interior, are, with sand-flies, very abundant on the sea-shore. They generally carry with them in their tambuk a flint and steel, for the purpose of making fire; but should these not be with them, but little difficulty is experienced in obtaining it from two pieces of bamboo, or by friction of a hard and soft stick, the latter of which soon takes fire.

The whole of the sea tribes dispose of their dead by burial, which, together with their not abstaining from the flesh of animals, induces me to suppose that the Hindu religion never influenced them, as it evidently has the land tribes; or that, if they knew any thing of its institutions, the impressions having been less strong have been by time altogether removed. A person having died, the manang, or doctor, who has been in attendance during the sickness, has also the superintendence of the interment, and the grave being prepared, the body of the deceased, dressed in his finest apparel, is placed in it, together with his sword, spear, gongs, and other property: if the family has been rich, the ornaments of gold and silver are added, and frequently a sum of money, amounting to forty or fifty dollars, in addition, and the earth covers the whole.

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764 No ceremony attends the interment at the grave, but a pig is killed in the village, and the rite is terminated much in the manner of an Irish wake. This practice of burying property was practised by the Indians of North America, and probably by those of the southern division of that continent, and must have originated in a belief in the future existence of the deceased person, and that he would require these things in another 775 state; but at present, as far as I could learn, these people have no idea of the sublime belief of the soul's immortality; and though some of them have asserted that the spirits of deceased persons wander amongst the mountains, the more frequent answer was, that 765 they knew nothing of their fate. The memory of a person, and the respect paid to him, is not supposed to be obliterated at the festival on the day of his burial, but, at long and uncertain intervals, other feasts are made, when some of the relics of the deceased, as a portion of his clothes or weapons, are treated with a place of ceremony at the banquet, and looked upon with great respect. The whole of these and their other festivals end in the same manner. On account of the 558 ignorant custom of burying such valuable property as 764 above described with the bodies of their deceased relations, it frequently happens that a father, unfortunate in his family, is, by the death of his children, reduced to poverty.

On one occasion, the Europeans of Sarawak having been invited to be present at one of these wakes

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of the last son of the chief of the Pedungan village, the old man lamented that, having with each of his children, who had all died successively, buried a considerable portion of his property, he was now not only childless but penniless. Of this he did not complain, but that having deprived himself of his wealth, in accordance with a sacred custom of the Dyaks, the repose of his children had been violated, and the sacrilegious Malays had opened the graves, for the purpose of abstracting the treasures which had been placed there. Mr. Brooke, to whom the complaint was made, very properly consoled the old man by telling him that, if by any means the perpetrators of this act could be brought to justice, they should be severely punished; and, turning to the Malayan chiefs in attendance on him, requested them to assist in discovering the offenders. This was comfort to the Dyak chief, as during the government of the Malayan rajahs he durst not have complained of such an offence, it being no transgression to defile the grave of the infidel.

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CHAPTER VII.

TREATMENT OF A CAPTURED HEAD—SEA-DYAK GAMES—THEIR PROGRESS IN THE USEFUL ARTS—THE BLACKSMITH—THEIR WEAPONS—WARS—BALANCE OF HEADS—PRESERVATION OF ENEMIES' HEADS—HEAD-HUNTING—SEA-DYAK BOATS—BOAT ENGAGEMENTS—BRAVERY OF THE CHIEF OF LUNDEU—DEFENSIVE WARFARE—MODE OF ROWING—A CHIEF'S SUPERSTITION—DYAK AGRICULTURE—PREPARING LAND FOR A FARM—PADI AND INDIAN CORN—GRANARIES—MODE OF REAPING THE PADI—DYAK GARDENS—THEIR PRODUCE—FRUIT TREES—TRAPS FOR DEER AND PIGS—CAGE-TRAPS AND SPRINGES FOR BIRDS—STRANGE MODE OF FISHING.

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LIKE the whole of the aboriginal inhabitants of Borneo, the sea-Dyaks hold periodical feasts, which usually end in scenes of debauchery and drunkenness. Many occasions give rise to these, particularly the planting and harvesting of the padi, and the capture of the heads of their enemies: the latter is a disgusting ceremony to an European, though the Dyaks view it only with sentiments of satisfaction and delight. The fleet, returning from a successful cruise, on approaching the village, announce to its inhabitants their fortunes by a horrid yell, which is soon imitated and prolonged by the men, women, and children, who have stayed at home. The head is brought on shore with much ceremony, wrapped up in the curiously folded and plaited leaves of the nipah palm, and frequently emitting the disgusting odour peculiar to decaying

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mortality; this, the Dyaks have frequently told me, is particularly grateful to their senses, and surpasses the odorous durian, their favourite fruit. On shore and in the village, the head, for months after its arrival, is treated with the greatest consideration, and all the names and terms of endearment of which their language is capable are abundantly lavished on it: the most dainty morsels, culled from their abundant though inelegant repast, is thrust into its mouth, and it is instructed to hate its former friends, and that, having been now adopted into the tribe of its captors, its spirit must be always with them: sirih leaves and betel-nut are given to it,—and finally, a cigar is frequently placed between its ghastly and pallid lips. None of this disgusting mockery is performed with the intention of ridicule, but all to propitiate the spirit by kindness, and to procure its good wishes for the tribe, of whom it is now supposed to have become a member.

The head having been thus cared for, the whole of the tribe partake of the pigs, rice, fish, and other food, which have been provided in the greatest profusion for the joyous occasion. These pigs, taken always from the largest and fattest in the village, have been previously valued by the old men, and their owner is paid for them by rice, which is raised by contributions from the whole tribe, the proprietor of the pig remitting his share of its cost. After having eaten sufficiently, the tobacco is produced, and they

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527 chew betel and smoke cigars, drinking at the same
727 time large quantities of the liquor of the fermented rice before mentioned, or of the toddy of various palms provided for the occasion: during the drinking the
527 727 dancing generally commences; this is performed with
535 the recently-acquired heads suspended from the persons of the actors, who move up and down the verandah with a slow step, and corresponding movements of their out-stretched arms, uttering occasionally a yell, which rises fierce and shrill above the discordant
[534] noises of the gongs, chanangs, and tortewaks, to which the dancers move. Another amusement at these fes-
527 tivals is carried on by two persons standing or walking
727 with a theatrical air and peculiar step, and with canes
538 in their hands, reciting to each other in a rude extempore verse, the heroic deeds of their fathers and their ancestors, to which, if they live under a Malayan government, and the prince has any share in their affections, they add his memorable achievements and exploits. I heard them once, in this interesting manner, recount the whole of the events of the Seniawan war, the arrival of Mr. Brooke, &c.

527 The "harvest home," and other feasts of a more
524 pacific character than that above described, like it, consist in eating, drinking, and dancing, but in these the heads are not introduced, and the women take part. Games are also practised at them, some of which astonished us by their similarity to those practised by the peasantry of Europe, particularly

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that of climbing up a large pole, the being able to do which is also a necessary qualification of a pânglimà, or fighting chief,) previously greased to render the achievement difficult of performance, and to the top of which a piece of pork is attached. This meat is the reward of the person whose agility renders him the first to attain this eminence, and the frequent failures in the attempts call forth from the gazing crowd bursts of laughter, as loud and long continued as from those who gazè at the similar spectacle at an English country fair.

In the useful arts, excepting such as their habits render absolutely necessary, the Dyaks have made but little progress, though more than many of the similarly situated neighbouring tribes. It has been before remarked that they make the 'chawats,' jackets, and 'bedangs' in general use amongst their own and the more western tribes; but as this manufacture is carried on only by the Dyaks of Sakarran and Sarebas, I have no means of describing the method of its workmanship. Iron being necessary in the formation of their weapons of war, they have studied, and brought to greater perfection its workmanship than others of the mechanical arts. It is probable that before the introduction of European bar-iron into the country, the natives fused and wrought the ore of the island, as many of the Kyan and other tribes, who have little intercourse with the coast, do to the present day. The blacksmith, with the exception of the 'manang,' or

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doctor, is the only person in the village whose time is solely occupied by a profession or trade. If the blacksmith of a village be celebrated for the goodness of his work, he is not only employed in the manufacture of the arms and instruments necessary for his tribe, but those made by him sell for higher prices than those of his neighbours, and he is sure of plenty of employment and considerable profit. The smith's shop is always a little apart from the houses of the village, to prevent accidents from the fire; the bellows precisely resemble those of the Malays, the two bamboos, or hollow trees, before described; a stone is generally the anvil, but when a heavy piece of iron can be obtained it is preferred. His instruments are all of his own making, and rude in their construction; the vessel in which the water for cooling his work is held is a block of wood hollowed out. The 'parangs,' or chopping-knives, and 'pedangs,' or swords, of which there are several denominations, spear-heads and fish spears, are the principal articles of their manufacture. The chopping-knife, which the Dyak always carries by his side, is a rough and awkward looking instrument, though the Dyaks use it with facility: the blade, which is broadest towards the end, and small and square towards the base, is generally from twenty-four to thirty inches in breadth, the hilt being bent from the blade backwards, which makes it appear clumsy; the axe fits into a wooden handle, and the blade, which is round or square at the end, is preserved by a sheath

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made of two pieces of wood bound neatly together with plaited rattans, and bands of brass or silver. 411

The sword amongst the sea-Dyaks, though often precisely similar to the 'parang,' is frequently, amongst the Sebooyoh Dyaks, of a curved shape, the broadest part of the blade being at the point of its curvature, but not having the backward bend of the handle. It is altogether a more serviceable weapon, the hilt being generally made of deer's horn, very rudely carved. [321] An ornament projecting from the lower part of the weapon, near the handle, serves as a guard for the hand; the handle of the weapon is generally ornamented with brass and silver; the sheath with a large bundle of the fine feathers of the argus pheasant, from which [237] the quill has been pared, which, by its rigidity, would prevent the wind causing the feathers to wave about.

The spears of the sea-Dyaks are made of several forms, but those most used are the broad, double-edged blades, which are about one foot or more in length; these are attached to handles about six to eight feet long, as are also the sagittate blades, which are next in esteem. They are frequently made in pairs, so that their blades fit into a double case; they are then carried as one weapon. The 'sumpitan,' which is a tube of eight to ten feet in length, through which arrows or darts of nine to twelve inches are blown, the points of which are generally [278] poisoned with the upas, are sometimes used by those Dyaks in the vicinity of the Kyans, from whom they have perhaps borrowed the practice; neither bows nor arrows are known in the islands.

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In action, the left hand of the Dyak supports a large wooden shield, which covers the greater part of his body. It is made of the light wood of the plye or jelutong, about three feet long, and twenty inches broad, convex towards the centre, and of the same breadth throughout, but cut off angularly from each side at the ends, so that its greatest length is the middle. The 'badju tilam,' or padded jacket, has been before noticed. The spears used for throwing at the enemy, and with which an engagement is usually commenced, are about three feet long, made of durable wood, which is further hardened by fire: they seldom do much injury to the enemy if he be prepared to receive them: they are thrown with great force but little skill, as they never practise during peace the use of the weapons of war.

The wars of the sea-Dyaks are very frequent, and much more bloody than those of the Malays or the land tribes. Many of the feuds in which the Dyaks of Sarebas and Sakarran are now engaged, are quarrels which arose in the times of their ancestors; and the ostensible object in carrying on of which now is, that their balance of heads may be settled; for these people keep a regular account of the numbers slain on each side on every occasion: these memorandums have now, perhaps, become confused amongst the sea-tribes, but amongst those of the hills, where fewer people are killed, and fighting is less frequent, the number to which each tribe is indebted to the other is regularly preserved. A hill chief once told me that he durst

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not travel into another country, which he wished to visit, as their people were the enemies of his tribe; when I asked him in surprise, having supposed that he was at peace with every one except the people of Sakarran, he told me that in the time of his grandfather the people of the other tribe had killed four of his, and that in retaliation his tribe had killed three of the other, so that there was a balance of one in his favour, which had never been settled, nor had any hostilities been carried on for many years, yet all intercourse between the tribes had ceased, and they could only meet in a hostile character. It is by these, and similar causes, that the hill Dyaks, unable to unite to form any combined plan of defence, so easily fall, one by one, before the league of Sakarran and Sarebas. Should peace be brought about, it may be done by the tribe, which, in balancing accounts, is found to have taken most heads, paying for the difference to the other tribe in goods; in this computation the value of males is estimated at about twenty-five dollars, 5*l.* 4*s.* 2*d.*, and females from fifteen to twenty dollars each; when the difference is thus adjusted the two contracting tribes feast and dance together, and are friends until some new occasion of quarrel happens, and disturbs their amity. The sea-Dyaks, however, rarely adjust their differences with the other tribes, they having gone on so long, and their debt being so large to so many tribes, that were they to attempt the payment, they would find themselves bankrupts im-

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728 mediately; and I suppose that were they to give themselves in exchange for the slain, they would not, with their wives and children, be sufficient in number to compensate for them.

727 The heads of their enemies are, amongst the sea-tribes, preserved with the flesh and hair still adhering to the skull, and these trophies are not, as amongst the land-tribes, the general property of the village, but the personal property of the individuals who capture them, though the honour of the tribe is augmented by their being in the village. The skull being freed from the brain, which is extracted by the occiputal hole, the head is dried over a slow and smoking fire until all the animal juices have evaporated: they are preserved with the greatest care, and baskets full of them may be seen at any house in the villages of the sea-tribes, and the family is of distinction according to the number of these disgusting and barbarous trophies in its possession; they are handed down from [428] father to son as the most valuable property, and an accident which destroys them is considered the most lamentable calamity. An old and grey-headed chief was regretting to me one day the loss he had sustained in the destruction by fire of the heads collected by his ancestors. As I heard nothing of his property, which had been very considerable, I supposed that he had succeeded in saving it, until, on making inquiries, he told me that it had been all destroyed, but he would not have regretted it so much if he could have

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saved the trophies of the prowess of his fathers. It is said that the practice of head-hunting, for which purpose alone their piratical expeditions are now undertaken, has been carried so far, that a Dyak cannot marry until he has at least once obtained a head. The chief of the Lundu village told me that such was the custom, but that in his tribe it had been dispensed with, as the difficulty of getting heads was so great under Mr. Brooke's government, the wars being unfrequent, and cruising parties not being allowed to go out. The old gentleman seemed to think it a pity that a custom so calculated to inspire the men with courage should be set aside from motives of humanity, and is decidedly of opinion that "none but the brave deserve the fair."

On one occasion Lingir, a chief of one of the Sarebas tribes, appeared at Sarawak with his head shaved, and in his most desolate and ragged attire, but attended by thirty-three boats, to request permission of the rajah to attack the Dyaks of Lundu or Samarhand; he gave as a reason for the strange request, that his brother had died, and that he could not celebrate his funeral until he had somewhere obtained a head. This resembles the custom of those nations who sacrificed their slaves on the funeral pile of their deceased masters; and it is said that in the countries of the Kyans, which bounds that of the Sarebas Dyaks on the south and east, this custom of sacrificing slaves is still prevalent on the death of a chief. From

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the above anecdote of Lingir, it would appear necessary before a man can marry, or bury a deceased relative, that he embrue his hands in human blood! and thus, how many victims must be sacrificed to this sanguinary and ferocious custom. Lingir, of course, was unsuccessful in his application to Sarawak, and being desired immediately to return with his fleet, he captured the heads of four unfortunate fishermen, with whom he fell in, on his return.

Boats being so necessary to the sea-Dyaks for their cruises, they have attained to greater perfection in building them than in most other arts, and have succeeded in getting them of so light and fast a construction, that they surpass in this respect the canoes of Siam and some other more civilized and powerful states. They appear long since to have left the simple canoe, or boat formed of a single tree; and at present; though these are the only ones of the land-Dyaks, the smallest boats for river purposes are not formed on this principle. Their war-boats, which are called 'bankongs,' are generally of great length, frequently as much as seventy feet. They are built very high abaft, and high forward, so that, when they have not their crews on board, they appear merely to touch the water in the middle; when laden, though high fore and aft, they are not above one plank from the water in the middle, and being built without a sharp keel, are very crank; but, as they carry no sail, they are not afraid of capsizing. They are built from a flat keel

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without timbers of any sort, the planks being merely sewn one to the other, or rather tied by rattans, through holes about eighteen inches apart, and, thus supporting each other, they are caulked with the soft bark of a tree of the tribe Myrtaceæ, and payed with the preparation of dammar and oils, as used by the Malays for their trading prows. They are fancifully painted, and sometimes decorated with a dragon, or some other monstrous figure-head; and painted on a board at the stern are frequently human figures in indelicate positions.

They are steered sometimes with a rudder, but more frequently by paddles, and from the assistance the men paddling are enabled to give, they turn as on a pivot, and consequently lose so little time in this evolution, that before an English boat could accomplish it, they would be far a-head, being considerable gainers by the manœuvre. Formerly they had no protection for the men paddling the boat excepting from the weather, which was afforded them by mats, called 'kajangs,' made of the unexpanded leaves of the nipah palm sewn together and dried in the sun. These were of sufficient length to reach across the boat, and were so light that they were of no inconvenience, but having recently feared to meet the war-boats of Sarawak, and the gun-boats of the English cruisers, they have added two heavy planks of wood along the side of each boat above the heads of the rowers, which they suppose to be grape-proof.

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501 These encumbrances must take much from the lightness of the boat, and consequently from its speed, probably without much assisting the security of those whom it necessarily delays.

726 When going into action, the boat is cleared by its 'kajangs' being all thrown towards the stern, where the steersman sits. The pânglimàs and warriors rise to their feet in the centre of the boat, a sufficient number to paddle being left sitting down on the bamboo laths which form the platform, or open deck. By the side of each warrior is a large bundle of the wooden spears formerly described, with which the action commences at the distance of fifteen or twenty yards, and when the boats have approached closer, it is carried on with the iron-pointed spears, which, being too valuable to throw away, are kept for close quarters. As their naval engagements for the most part occur near the shore, one party generally jumps overboard, and with a yell of triumph the victors decapitate the slain; and if they think themselves of sufficient strength, or are not satisfied with the heads already captured, they pursue the fugitives into the jungle, where they generally get a few more heads. These boat engagements seldom happen, it being the universal practice of Dyak warfare never to attempt by force, an object which they can accomplish by stratagem; so that we constantly see that their successful expeditions are always directed with the view of surprising their enemies, their object not being to acquire glory or military renown, but

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being actuated solely by the desire of procuring heads without exposure to themselves. 726

Their history would show us but few examples of that personal courage and distinguished bravery which dazzle the imagination of politer nations; there are, however, many examples in which individual gallantry has distinguished the Dyak character, and these abound as much in the land as the sea division. The chief of the Sow (hill) tribe, the orang Kaya, Pa-Mancha of Sarebas, and the chief of Lundu, have on several occasions thus distinguished themselves.

The latter, on one occasion returning from a cruise against his old enemies of Sakarran, and being at anchor with two 'bankongs' in the mouth of the Batang Lupar river waiting for the ebb tide, found himself surrounded by a large returning fleet of these people. It was in the dawn of morning, while the mist lay upon the water, and their approach had been made known to him by the quick and regular stroke of the paddles. His force being so inferior, he would not have ventured to attack them, but they perceived him, and, imagining they should obtain an easy victory, attacked him at once on all sides; but the discharge from several lelahs and muskets in their faces, at the distance of but a few paces, made the bravest of them recoil. They, with frantic yells, returned to the charge again and again, but were each time repulsed with a severe loss, and their attacks were less spirited than at first. Meantime, the old chief seeing this, and

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726 fearing the exhaustion of his stock of ammunition, which alone gave him any chance with his numerous foes, had weighed, and during the latter part of the action was paddling towards home with all hands that could be spared from his lelahs (brass swivel-guns carrying half-pound shot), followed by his occasionally attacking enemies, who did not leave him, so much would they have valued the head of this their oldest and most formidable foe, until he had gained his own river; at which, when he arrived after a whole day's pulling, his ammunition was exhausted, as well as the strength and courage of his men. Though several of his people were wounded, he had the satisfaction of knowing that he had fought for hours against a large fleet of his enemies, of whom many were slain; but he had not the only pleasure for which he then longed—the opportunity of bringing away their heads in triumph. Both the Sakarran and Sarebas Dyaks have frequently attacked this chief in his stronghold, the beautiful village of Lundu, but have always been repulsed by the guns supplied to him from Sarawak, in which his safety alone consists, and which enable him to defeat ten times his numerical strength. He delights in avenging the many ills his tribe has suffered from the people of Sakarran, and is always anxious to be let loose against them. Excepting on this difficult to be eradicated custom of barbarism, he is the most respectable and well-behaved of the Dyak chiefs tributary to Sarawak, and is truly the father of the people under his charge,

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on all occasions sacrificing his own interest to the good of the settlement of Lundu, which, though under the government of a Dyak, is also a Malayan Town.

In defensive warfare the Dyaks surround their village with a high palisading of palm or other trees, and about all the woods in the neighbourhood are planted 'ranjows,' or small sharp-pointed bamboos, which, on account of the mass of decaying vegetables, are with difficulty detected, and are in consequence, together with pit-falls and other contrivances, of great annoyance to a bare-legged invader. As the sea-Dyaks only go on cruises in the fine season, or from April to October, their boats are taken to pieces during the bad monsoon, by cutting the rattans adrift which hold the planks together.

Forrest notices an instance in which a fleet of the orang Tedong, a piratical people of the east coast of Borneo, and who very much resemble the sea-Dyaks, being shut up in a bay by a Spanish cruiser, which probably hoped they would surrender, they evaded their enemy by cutting the rattans of their boats, which are of similar construction, and carrying away the planks through the jungle; this can very easily be done by the crews of the boats. The sea-Dyaks, during the wet season, lay up the planks of their boats in sheds until the returning fine monsoon invites them again to venture on the ocean. As these planks cost the Dyaks, who are unacquainted with the use of the saw, or any other instrument for forming them but the 'biliong' or adze of the Malays (which can also be used as a chopper,

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501 the blade being turned in the haft, which is adapted
[413] to it either way), their preservation is an object of no small importance, two only being obtained from a large tree with infinite labour, it being very necessary that the planks of the boat, on account of her construction, should all be of the same length as the 'bankong.' These boats, according to their size, carry crews of from thirty to ninety men, and it is computed that, without making any extraordinary exertion, the rivers of Sarebas and the Sakarran branch of the Batang Lupar could send to sea 200 of them,
502 averaging fifty men each. From the nature of these boats, and the slightness of their build, it may easily be imagined that they are not manageable in a seaway, their length causing them to open at the seams: on such occasions, should they not be near enough to the land to run into smooth water, the crew all jump overboard, and hang by the side of the boat: this I have been assured they have done for many successive hours when the squalls, which are usually short in these tranquil seas, have been prolonged, so as to render it necessary. In this situation they take it by turns for one or two to enter the boat, and cook and eat their rice, until the squall is past.

502 147 261 The Dyaks, on their cruises, are capable of enduring great fatigue, and, if they meet with reverses, have frequently to contend with the pangs of hunger. It is no uncommon thing for the Dyaks to pull for eighteen hours, with only short intervals of rest sufficient to boil and cook their rice, and this, from the beautiful regu-

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larity of their strokes, and their being long accustomed to the practice, does not appear much to fag them; in smooth water, and, without tides, at their regular stroke, they pull about six miles an hour, but when exerting themselves fully can double that rate of speed.

The 'tambangs,' or sharp built sampan boats of Singapore, which are so renowned throughout the East for their speed, are soon lost sight of by the Dyak 'bankongs,' and I should think it probable that no boats in the world could equal them for speed. Each tribe of the Dyaks has peculiar strokes in which it delights, so that in the dark a Sarebas or Sakarran boat could tell whether an approaching one was of Lundu, of the Balows, or a Malay. The Malays also have many methods of paddling, in which the Borneans, or natives of the town of Bruni, excel the inhabitants of the other villages on the coast. On their cruises the Dyaks, who are not, in their sober moments, friends of boisterous mirth, never make use of the cheering and inspiriting songs of the Malayan boatmen: the noise made by each paddle beating time on the gunwale of the boat is to them sufficiently enlivening, and they want no other encouragement to exertion when it is necessary.

When they have met with reverses on an expedition—such as when they lose their boats and are forced to find their way through the jungle, without food, to their homes, perhaps at a great distance—famine is very oppressive to them, though some parts of the woods produce ferns and other edible roots in abun-

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261 726 dance; but these generally grow on the river's banks, and in open places where the fear of the enemy prevents the fugitive Dyak from searching for them: on those occasions he has recourse to the bark and leaves of trees; and sometimes, to still the cravings of hunger, an oily earth, which is found in some places, is eaten.

726 On one occasion the men from a fleet of Sakarran Dyaks having been driven ashore, they were twelve days in reaching their homes, having lost five persons by famine, and many by their unrelenting enemies. The difficulties they had to encounter in walking through forests belonging to the enemy, and which were unknown to them, in crossing rivers, and eluding pursuit, were innumerable. Two poor fellows of this party were discovered crossing, on a log of wood, one of the numerous creeks; and another party, which had taken possession of a deserted house, were found in it by their enemies, who had no pity upon their miserable condition.

About this time (1845) Gila Beranhi, one of the chiefs of Sakarran—who had been one of the most relentless pirates—before his death, which occurred after only two days illness, is reported to have called his tribe about him, and exhorted them to leave off piracy, as the failure of the expedition just recorded, and his own approaching death, were all brought about by the supernatural power of the Rajah of Sarawak, whom he said it was impossible to withstand; so that we see the first slight check to the conquests of these hitherto invincible tribes, leads

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their ignorant minds immediately to attribute to superhuman influence, the results which the most common prudence must foresee will attend their opposing the regular force of a civilized enemy. The cognomen of this chief, Gila Beranhi, may be literally translated, "the madly brave," in allusion to the ferocious courage displayed in his wars with the enemies of his tribe.

Though agriculture is so generally practised by the Dyaks, they have not made in it so much progress as, from its necessity to their existence, might have been expected. The cause of their never having attained to greater perfection in this art is probably to be found in the immense productiveness of the soil they cultivate, which, with little care beyond the planting of the seed, yields such heavy crops, that the most moderate skill and attention are repaid so amply, that the inducements to improvement, which excite more civilized, but less favoured nations, have no existence here.

In July and August the Dyak, having previously fixed upon a spot convenient for a farm, begins the labour of felling the forests; in this he is assisted by the females of his family, who clear away the brushwood; slaves and male children fell the larger trees. The extent cultivated by each head of a family depends upon his industry, and the wants of his household: an industrious person always prepares more than will be necessary for the supply of his household, so that, with the surplus, he

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243 may be enabled to buy little luxuries for himself, and brass wire, &c., for his daughters and children, from the Malays, who always come to the villages to trade when the harvest has been gathered in. Having felled as much forest as he thinks sufficient for his purpose, which—considering the only instrument they employ is the 'biliong,' or small chopper of the Malays—is accomplished with astonishing quickness, the fallen giants of the jungle are allowed to remain prostrate, until a succession of dry days has so parched them, that, being set on fire in several places on the windward side of the field when a fresh breeze is blowing, the whole is, in a few hours, consumed with a flame, and smoke, and crackling noise, which, at a distance, is awfully beautiful, and the sublime appearance of which, when many farms are thus burning together, can scarcely be conceived: the heavy dark cloud which hangs over the country, caused by the smoke, for many miles previously to the ascent of the flames, has frequently been mistaken for one of the thunder clouds which are seen to gather, of this solid and black appearance, only in tropical countries. So great is the resemblance, that persons accustomed to the appearance have frequently remained undeceived, until a gust of wind carried the bright flames high above the intervening jungle, and displayed to the spectator a scene of the most majestic beauty, which certainly equals, and probably surpasses, the burning of the grass on the plains of North America.

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When the fire has exhausted itself, and the ground is again cool, which, from the frequency of rain, is soon the case, the Dyaks collect, from the black and charred trunks of the trees, the smaller ones suited to the purpose, and commence making their 'pagar,' or fence, for the protection of the future crop against the inroads of the deer and wild hogs, which would soon injure and destroy it. The method generally used in constructing this fence, is by raising one pole above another, horizontally, and sustaining them in this position by stakes driven into the ground, at an angle, and opposite to each other, so that the bar rests upon the crutch formed by their crossing each other. The pagars, or fences, are about six feet high, and the bars about fifteen inches one above the other; they are strong enough to resist the encroachments of wild animals for one season: for more they are not required, being then split up, and used in the houses for fire-wood.

In parts of the country more populous than others, it frequently happens that the Dyaks have not, in their territory, old jungle; or it is at such a distance from their houses, that the labour of carrying the produce to them would be very oppressive in a country where the services of no domestic animal are available for this purpose. Such situations are not so laborious to prepare, but being destitute of that rich layer of vegetable mould, and the fertilizing properties of the burnt wood, are not nearly so productive. The pagars of these farms, in which bamboo

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243 always abounds, are frequently made of this light and
417 easily worked material, the ends being stuck into the ground, and supported by cross bars, which run along the whole length of the fence, and to which the perpendicular stakes are attached by lashings of rattan, or
243 other suitable substance. The burning being finished, and the pagar made, though this latter operation is frequently delayed until the seed has sprung up, no other preparation of the ground is deemed necessary. The plough, and other instruments for turning up the soil, the inventions of nations more advanced in the art, are to them unknown; but if the former were introduced, it would be useless in many places, as the sides of steep hills are frequently chosen for the farm; and, in all cases, it would be unavailable while the natives continued to leave their fields after but one year's cultivation, as the labour of removing the trunks of the large trees, which are now allowed to decay in the field, fertilizing it as they crumble into earth, would not be compensated by the produce of the ground they occupy, if the field were not cultivated for a succession of seasons.

The padi seed, which is saved with the greatest care from the choicest of the preceding season, is planted in holes, made by a blunt-pointed stick, at the distance of from fifteen to eighteen inches apart every way. Three or four seeds are dropped into each hole by the women and children, who cover them by scraping a little earth or ashes over them with their feet. 'Jagong,' or

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Indian corn, or maize, as it is frequently called in Europe, is planted sparingly at the same time; and as it is ripe and off the ground in three months from the time of sowing, it does not injure the padi, amongst the rows of which it is sown; and as it comes in at a season when the rice is getting exhausted, and the second crop not ready, it is of great use to the Dyaks, though not so much esteemed as rice as an article of food. On the larger collections of ashes they also sow the seeds of gourds, pumpkins, a kind of melon without flavour, and cucumbers, of which they are very fond. These trail along the ground amongst the stems of the padi, to which they appear to do no injury, and continue bearing for some time after the rice crop has been gathered in.

After the field has been all planted, the Dyak and his family occupy themselves in building a hut on some elevated position in the field, for the convenience of being able to reside at it constantly during the periods when it most requires their care, and for storing the harvest when ripe from the rain, until they can carry it to their granaries, which are generally near, but apart from the houses of the village. The 'dañgau,' as this hut is called, is always upon posts, and with a raised but not covered platform before it, for the convenience of drying the padi before it is placed in the baskets in which it is to be conveyed to the granary. During its growth the field is always weeded twice: this, as they are assisted by no tools, with the exception of their parang,

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243 is a very toilsome occupation, which is always carefully accomplished by the industry of the Dyak, as the rapid growth of the weeds would soon spoil his crop, and render unavailing all the labour his farm had previously cost him.

About March or April, or from six to seven months after the period of its sowing, the padi puts on the beautiful appearance which informs the delighted husbandman of the approach of the reward of his labours. At this season the field of the Dyak presents a more lovely picture to the eye than the farms of Europe. The yellow padi is everywhere [244] relieved by the gaudy flowers of the bayam, a kind of vegetable, which resembles the Amaranthus, or prince's feather of our gardens, and its large tufts of orange and crimson enhance the beauty of the pleasing scene. As the heads of padi seldom all ripen together, or so regularly as the ears of other grain in England, no sickle is used in reaping, nor are the stalks bound into bundles. Every person in the family of the Dyak, armed with his or her basket and knife, is employed in going regularly over the field, and taking off all the ripe heads, with but a few inches of the straw, the bulk of which is left standing on the ground, where it decays, and nourishes the earth which produced it. Each person, when the basket is full, carries it to the dañgan, where it is rubbed from the ear, frequently by the hands; but this irksome method is, by those who have large farms, avoided by a sieve which they erect outside the hut,

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with split rattans fastened into a frame-work, and supported by four posts, over which also the roof is extended: a mat is placed under the sieve, and the heads of padi, being put into it above, are worked backwards and forwards over the fine rattans of the sieve with a wooden instrument which they have for the purpose, until the padi, being freed from the stalks, falls into the receptacle below, whence it is taken, and being well dried in the sun, is finally conveyed to the granary of the family, until wanted for the purposes of trade and of home consumption.

Every year the series of operations above detailed is repeated; the soil, perhaps, being exhausted by the enormous crop it sometimes produces in favourable seasons. Last year was one of those, and I saw hundreds of acres of padi which had fallen to the ground for want of hands to gather it; the crop having been so much larger than the Dyaks, who generally calculate these matters very shrewdly, and plant no more than their own family can conveniently manage, had anticipated. The Dyaks themselves, however, do not suppose that the soil is in any way incapable of bearing further culture; but give always as a reason for deserting their farms, that the weeds and grass which immediately spring up after the padi has been gathered, are less easily eradicated, than ground occupied by old jungle is prepared. They never return to the same spot until after a period of seven years has elapsed, which they say was the custom of their an-

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242 cestors; and then they find that the trees, which have,
243 during that time, covered the ground, to the destruction of the deleterious lalang grass and other weeds, are easily felled, and the ground prepared; though, as has been before noticed, the crops from such land are not so abundant as those from the 'utan tuah,' or old forest, which in consequence is, notwithstanding the greater proportionate amount of labour requisite to bring it under cultivation, always, when procurable, preferred.

243 It will be seen from the above statement that the farms of the Dyaks are prepared towards the end of the dry season, so that they have the wet monsoon to bring the padi to maturity, and the beginning of the following fine weather, April and May, to ripen the grain. Some tribes have a succession of farms coming in a few weeks later than each other, but never more than three. The hill Dyaks seldom plant their farms till a month or two later than the sea tribes, who consequently have the first of the market; new rice always selling for a higher price than the old, the former being esteemed sweeter and more nourishing by the Malays, who are the purchasers.

251 From the mode of pounding the padi in mortars, to free it from the husk, adopted by the Dyaks and Malays, none of the rice, the produce of the island, can be kept for any length of time: the grains being broken, and the enamel which protects them from the wevil being destroyed, that insect soon takes advantage of the circumstance to attack and destroy it; in the

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husk, or padi state, it may be kept for years without injury, and is in this respect supposed to be equal to the production of India or America.

Besides the farms above described, the Dyaks have small gardens, usually the property of women, in which they plant vegetables of different kinds, principally the 'trong,' brenjal of the East, and egg-plant of Europe, sugar-cane, plantains, yams, sweet potatoes, chilies, &c. A few plants of tobacco are generally found in their farms, the leaves of which they prepare by drying for their own use. Sisawi, a kind of mustard, and a species of millet, are also planted amongst the padi in small quantities. The sugar-cane, which grows very freely, is only esteemed for its saccharine juice, which they extract like the Malays, by chewing. Of the plantains they have several fine varieties; that most esteemed is the 'pisang amas,' or golden plantain; its fruit is small and not angular, the bunch is, however, uncommonly large—it is of a rich golden yellow colour, and much finer flavour than most of the other kinds. The 'pisang merah,' or red plantain, called 'pisang udang,' or prawn plantain, by the Malays, and 'pisang baddat,' are the next in esteem, and resemble each other, except in colour, which in the former is red, in the latter yellow, with green ends; many others are very fine, but as the varieties are so numerous it is unnecessary to particularize them: the 'pisang tandok,' or horn plantain, bears fruit of from twelve to eighteen inches in length, and is a well-

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245 flavoured variety. Pine-apples are seldom cultivated by the Dyaks, though they are found apparently in a wild state about most of their villages; in such situations the fruit is small and of little flavour, and it is remarkable that the Dyaks, who delight in the cultivated ones from the Chinese gardens at Sarawak, should take no care of their own.

423 The ancestors of the Dyaks having for many cen-
245 turies occupied the countries these people now inhabit, fruit trees are scattered in abundance all over its surface, particularly near the banks of rivers, and all jungles abound with them. The most esteemed kinds surround their villages, and these, with other in easily accessible places, are individual property; but those of the jungles are not owned, and the fruit of them generally becomes the property of the squirrels, monkeys, and birds, which frequent the forests containing them, unless the destructive Malay should see them, who, ever thoughtless of the future, immediately cuts down with his hatchet a tree which has taken many years to attain its fruiting state, and for the purpose of gathering a few for himself, destroys what might at some future time be of service to the Dyaks or others, who might, for the purposes of mining or agriculture, be compelled to reside in the vicinity.

224 As the woods of the country of the sea-Dyaks abound in pigs and deer, and the tribes are not prevented by any superstitious prejudice from eating the flesh of either of these animals, various contrivances are in use for their

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capture. The most common for the purpose of catching the larger game is called by them 'peti:' it is a strong spear of bamboo, laid in a horizontal direction above the ground, about the height of the body of a pig or deer. A sapling, bent for the purpose, forms the spring by being held back; a string crosses the path of the animal, the least touch on which pulls the trigger by which the sapling is retained, and which, springing forward, forces the bamboo in a straight line across the path, and consequently through the body of any animal that may happen to be passing. As these traps are so placed as to be with difficulty discovered in the jungle, the traveller has to be careful, as to be transfixed with one of these spears set for deer, would occasion death. The Dyaks themselves, though very careful, have frequently met with such accidents.

A few weeks before leaving the country one of my men, who was bringing to the hut where we were staying, with his companions, a deer which had been shot for our dinner, missed the path in the dark, and struck his foot against a trap of this nature, which had been set for pigs; the spear transfixed his thigh, making a large and ragged wound, from which, however, he fortunately recovered; had it been a deer-trap instead of a pig-trap, the spear would have passed through his waist, and have certainly killed him. Pigs are also caught in pit-falls; ranjows, or sharp bamboos, being placed at the bottom, on which they fall. Ranjows are also planted on the steep sides of mountains, so that

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224 the pigs, in hurrying down the declivity, often receive them in the breast, and being thus staked, soon bleed to death, and are discovered by the Dyaks. The smaller kinds of game, such as porcupines, palandok, or mouse-deer, small pigs, pheasants, and partridges, are caught in springes, and by those alone a clever woodsman can daily supply his family with this kind of food in abundance, the cord made use of for the [283] springes is of their own manufacture, very fine and strong; it is made from the inner bark of several kinds of trees. They have also cage-traps, into which the squirrels and mouse-deer are attracted by choice food, and which fall upon and detain them. Pigeons 223 and other birds are caught with springes and bird-lime placed in the trees which they frequent for food, particularly the different species of 'kayu ara' (Ficus), which are very abundant, and on which the many species of these birds delight to feed.

278 A practice of fishing, used by the Dyaks of all de-
226 scriptions, and which has been observed also of the
824 natives of South America, with whom these people have many things in common, deserves particular notice. It is called fishing with tuba, and is thus carried on: large quantities of the tuba being collected, which is the root of a climbing plant (Menispermum), though the same effect is produced by the fruit of a tree grown extensively for that purpose, the tribe intending to fish proceed in their boats to the mouth of a small river, or creek, which has a bar

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of sand at its entrance, so that, at low water, it has little or no communication with the sea; and having distributed the bundles of tuba in equal proportions to all the boats present, the persons in them proceed to beat up the roots on the thwarts of the canoes, frequently pouring water on them, until the whole of the narcotic principle is extracted and collected in the bottom of the boat, in the water which, during the process of beating, has been poured over the roots, and which has now become of a white milky colour. At low water, and at a signal given by the chief, all the boats simultaneously commence baling out the water charged with the narcotic into the river, and this, spreading through the waters in every way, stupefies the fish. The smaller ones, being most readily affected, first float upon the surface, and are taken with the light and sharp-pointed spears of the Dyaks. Soon the larger ones, beginning to feel its influence, also come to the top; then it is that the best of the sport commences: fishes of the largest size, together with small alligators, appear for an instant struggling to free themselves from the lethargy occasioned by the infected waters. The Dyaks, who are ever on the alert, paddle instantly towards them, and three or four of the barbed spears are immediately thrust into their scaly bodies by the different boats, which arrive together at the scene of their struggles: occasionally a large fish, in his dying agony, is too powerful for his assailants, one or two of whom

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278 226 224 are sometimes dragged into the water, where, if the place be shallow, they dispatch their prey with their parangs or knives. Many other ludicrous accidents occur, which, when large crowds are assembled (as is the case when the tuba is collected at the expense of and for the amusement of the Europeans, and on which occasions the whole country is invited to be present, and those who wish to share in the sport), afford merriment to those who are merely spectators. From the first appearance of the fish the sport lasts about two hours, when the influx of water from the rising tide dissipates the narcotic, and such fish as remain recover from its effects. Other kinds of fishing are not much practised by the Dyaks, who trust almost solely to the Malays for their supply.